ΣΤΕΦΑΝΟΣ ΠΙΣΤΟΥ:
OR THE
True Christians
CHARACTER & CROWN.
Described in a
SERMON
AT THE
Parish Church of St. *BOTOLPH*
BISHOPSGATE, July 15. 1669.
At the FUNERAL of
Mr. *WILLIAM CADE*,
DEPUTY of that WARD.

By JOHN LAKE, D. D.
Late RECTOR of that PARISH.

Εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος. Ps. 112. 6. *Sept.*
Herod. in Antonin.
Πόθον μὲν τοῖς καθ' αὑτὸν ἀνθρώποις ἐγκατέλιπε, ἀρετῆς δὲ ἄϊδιον μνήμην εἰς τὸν ἐσόμενον αἰῶνα.

LONDON,
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To his much Honoured Friend

Sir *JOSEPH SHELDON*,

ALDERMAN of the WARD of

St. *BOTOLPH BISHOPSGATE.*

Sir,

THough I have been thinking a good while with my ſelf, what returns to make for that great civility and reſpect I have received from you, yet I could never meet with ſuch a fit opportunity to expreſs my acknowledgments thereof, as this preſent *Diſcourſe* hath furniſhed me withall. Which I aſſure you no ſooner offer'd it ſelf, than I moſt readily embraced, being ex-

ceeding glad that I was now in a capacity to teſtifie in a publick manner that high reſentment which I have of all your kindneſs, and to remove all occaſions of ſuſpecting, that I was as inſenſible of your favours, as I confeſs my ſelf undeſerving of them. Aſſoon as I perus'd the Sermon, I concluded immediately it would prove a *Preſent* very ſuitable, and by conſequence acceptable to your ſelf, becauſe it bears your own *Image*, and deſcribes your *Character*, and not only ſo, but ſets likewiſe a *Crown* upon that head which is encircled with thoſe golden Letters, and beautified with thoſe goodly Lineaments. Here, Sir, you will read *your ſelf* by reading the deſcription of a *good man* and a *good Chriſtian*; And for your greater encouragement to continue and perſevere

ſevere in a due exerciſe of all thoſe moral Virtues and Perfections, by which you ſo much illuſtrate your *place*, and adorn your *ſtation*, you will here likewiſe meet with your *great recompence of reward*: A *Scepter* ready to fall into your hands; a *Crown* ready to environ your brows; an *everlaſting Manſion* opening wide to receive you; a *City* above the reach of flames, *a building of God, not made with hands, eternal in the heavens.* This is the *true Chriſtians* moſt ſure and certain *Reward*; and *faithfulneſs unto death*, that is, a conſtant and ſincere obedience to the Laws of Chriſt, is his moſt ſure and certain *Character.*

This Sir, is the *Preſent* which with all humility I lay before you, deſiring your acceptance of it, as a *teſtimony* of that great reſpect and ſervice which

I deſervedly owe unto you. I confeſs it had been more ſatisfaction to me, to have offer'd ſomething that was purely my own, though but a *bunch of Myrrh*, and a *little Frankincenſe*, than to bring with me *leaves of Gold*, which I have not ſo truly borrowed as indeed extorted from a more able hand, the Reverend and Learned Author of this Diſcourſe. Which (to tell you the truth) had ſeen the light many months before, had not the Parents *exceſſive modeſty*, and the multitude of Affairs, which he hath hitherto been incumbred withall (as well before the *conception*, as ſince the *bringing forth*) caus'd him to detain it in obſcurity, and contrary to the piety of the *Levites* Daughter (*Exod.* 2. 3.) to cover it with flags and Northern duſt, not to preſerve his own production, though

though *fair* and *goodly*, but to ſtifle and deſtroy it.

But I ſhall ſpend no time in making an Apology for it; and that for this reaſon only, becauſe I know it needs none. If it doth not ſufficiently repreſent the *natural Parent*, you may pleaſe to remember, that it comes to you by a ſecond hand, which wanting skill to dreſs and trim it, hath rather ſullied the brightneſs of its complexion, and ſtained the beauty of it. Much I could ſpeak in commendation of it, as it appears before you, but more I dare not, leſt I diſpleaſe my Friend, who though I have ſpoke but little, will judge it too much, whereas all that had the happineſs to know and underſtand him, muſt needs know and underſtand this likewiſe, that his real worth deſerves a great deal more.

I have ſtill one Argument in reſerve, which makes me more than confident of your favourable acceptance of this preſent addreſs, and that is drawn from the ſubject of the diſcourſe it ſelf, or that which gave occaſion to it, your *worthy Friend* and my *honoured Kinſman*, who is gone before us to enjoy that *Crown*, which from all eternity hath been deſign'd to incircle the Heads, and adorn the Temples of all *true* and *faithful* Chriſtians. The memory of your ancient *Deputy* muſt needs be precious to you, though after his death, to whom his perſon was ſo acceptable (becauſe ſo ſerviceable) during his life. And indeed there was nothing in him that could render him otherwiſe than ſingularly acceptable to all ſober and conſiderative men: For he was of a truly brave and

and manly ſpirit, ſuch as had nothing of the Παιδιον in it: He feared nothing ſo much, as to commit any unhandſome or diſhoneſt action, to offend God or injure his Neighbour. For my own part I muſt confeſs, that I have took more pleaſure and delight in converſing with him, and in the enjoyment of his excellent ſociety, than ever I did in that fair Revenue which he hath left behind him. For though he was naturally a man of a ſolid and ſerious temper of mind, yet it was ſo handſomely checker'd with ſuch a becoming *modeſty* and *gravity*, with ſo much *courteſie* and *affability*, ſuch an *obliging carriage* and *deportment*, and many times with ſuch *pleaſantneſs of diſcourſe*, that I have rarely met with ſuch a happy conjunction of *moral Virtues*, as were viſible in him.

He was noble and generous with *frugality*; civil and sociable with *sobriety*; just and honest with *mercy* and *clemency*. He fed the hungry, and cloth'd the naked: He was eyes to the blind and feet to the lame, and he made the widows heart to sing for joy. And though sometimes the impertinencies of some that were rash and inconsiderate, and the unreasonable desires of others that were *religiously* perverse and obstinate, might make him break out into a little heat and passion, yet it never was of any long continuance; like a flash of Lightning, it vanished with its appearance; and though it *rose* many hours after the Sun, yet it was quick in motion, and (according to the *Apostles* directions) was always *set* before it.

But as it is not proper for me, so neither is it my design to bestrew his *earth* with

with violets and roſes, or to illuſtrate his *Marble* with gilded banners. As to this, I am very happily prevented by a more skilful hand in the concluſion of this Diſcourſe. Though (to ſay the truth) he himſelf hath done it much better than either of us both. His excellent life and converſation hath perfum'd his memory, and made his name to ſend forth more fragrant odours, than all the *precious Ointment* we can caſt upon it. By his prudence and charity (of which he had very large proportions) he rais'd a Monument to himſelf more durable than the famed Stones of *Paros*, and by continuing faithful unto death, hath ſhrin'd his Aſhes in an immortal Urn.

But I am affraid I have tired you too much already with this tedious Epiſtle, and therefore do humbly crave

your pardon; which I have but little reason to doubt of, considering your excellent temper & disposition, which I understand so well, that I verily believe I can do nothing to displease you. And though the strength of my affections hath carrried me out into a short *Panegyrick* of our deceased Friend, yet for this I hope I shall not meet with any rigid censure, seeing it is but a just return of civility to him, who both *living* and *dying* did always abound in all imaginable expressions of love and kindness unto me. And now, Sir, I dare assure you, I have but very few things to add, before I kiss your hands and bid you Farewell.

One thing I desire to acquaint you withall, before you come so far as to take notice of it, that in all this Discourse there is no mention made of our

Friends

Friends *Pedegree* and *Extraction*. Neither was the Reverend Author, when he Preach'd the Sermon, deſir'd by me to enlarge upon that ſubject. For though he was deſcended of worthy Anceſtors, who for ſeveral years liv'd in good credit and repute at a Countrey-Village called *Boughton* in *Nottingham-ſhire*, yet methinks all that honour and glory which we derive from our Progenitors, is not ſo much to be priz'd and valued, as *perſonal worth* and *acquired eminency*. The *Spaniards* have a Saying amongſt them, which comes now into my mind; *Al hombre bueno no buſques abolengo*, i. e. *Never trouble thy ſelf to enquire after the Pedegree of a virtuous man*. His own excellency is enough to make him eſteem'd in the world; and a good name purchaſed by virtuous

tuous actions, shall far out-shine all those great and glorious Titles, which an ancient House, and a renowned Family can convey unto us.

And thus it was with this worthy Person; His own wisdom and prudence made his *countenance to shine*, and whilst he liv'd advanced his fame and reputation in the world, and having *serv'd his generation* for several years, conducted at last his *gray hairs* with *honour to the grave.* He did not so much receive a lustre from his House and Kindred, as added of himself a *remarkable light* and *brightness* to it: Not unlike the Sun, which makes both the Heavens and Earth to glister and shine, not with any borrowed Rays and reflected Beams, but with his own naked Splendor.

I shall not trouble you here with a Ca-

Catalogue of his *charitable works* at his deceaſe, becauſe they have long ſince been publickly divulg'd, and the perſons concern'd, already in actual poſſeſſion of them. Not that I would conceal any thing out of any by reſpect or reſervation to my ſelf, but becauſe I look upon it as an unneceſſary performance. For as for my ſelf, I have been ſo far from falling ſhort of a moſt punctual execution of his will and pleaſure, that in ſundry particulars (eſpecially where love and kindneſs and charity were concern'd) I I have far outdone it. And ſo conſcious to my ſelf I am of my own *faithfulneſs* and *integrity*, that I dare publickly bid the world defiance to tax me with any one particular action, that may in the leaſt beſpeak me either *Uncharitable* or *Unjuſt*. That which I

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tuous actions, ſhall far out-ſhine all thoſe great and glorious Titles, which an ancient Houſe, and a renowned Family can convey unto us.

And thus it was with this worthy Perſon; His own wiſdom and prudence made his *countenance to ſhine*, and whilſt he liv'd advanced his fame and reputation in the world, and having *ſerv'd his generation* for ſeveral years, conducted at laſt his *gray hairs* with *honour to the grave.* He did not ſo much receive a luſtre from his Houſe and Kindred, as added of himſelf a *remarkable light* and *brightneſs* to it: Not unlike the Sun, which makes both the Heavens and Earth to gliſter and ſhine, not with any borrowed Rays and reflected Beams, but with his own naked Splendor.

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can tax my ſelf withall, and which doth ſtill afflict my ſpirit, is principally this, that the great *care*, *diligence*, and *circumſpection*, which I uſed in the management of theſe ſecular affairs, did eat up ſo much of my precious time, and unavoidably drew me from the exerciſe of my Function, in which I always took ſo much contentment and ſatisfaction. But *now* having diſcharg'd that truſt which Gods providence hath laid upon me, I am ready to return to my Maſters ſervice, to which I doubt not in the leaſt but that his *goodneſs* will ſpeedily reſtore me, as his *wiſdom* thought fit for a ſeaſon to draw me from it.

But, Sir, I forget my ſelf, and much more you.

That I may not beyond all meaſure abuſe your patience, I will chooſe rather

rather to break off abruptly, with this ſhort, though duplicate Petition.

Firſt, That the world may daily abound with ſuch worthy *perſons* as *your ſelf* and our *deceaſed Friend*, men πολὺν ἐσσάμενοι νοῦν clothed about with abundance of *wiſdom*, *underſtanding*, *juſtice*, and *integrity*, that by this means virtue and true goodneſs may be encourag'd, and vice and wickedneſs may be diſcountenanc'd, though it bear it ſelf out with a brazen brow, and a conſcience many times of as courſe a metal.

Secondly, and to conclude, That for all your reſpect and kindneſs to me God may reward you abundantly, and return it a hundred and a hundred fold into your boſom: That *peace*, and *plenty*, and *length of days*, may be your portion here in this

world; and *glory*, and *honour*, and *immortality*, in the world to come: Which is the earnest prayer, and hearty desire of

Sir,

Morefields, Augusſ 2. 1671.

Your very humble,
&
Very much obliged Servant,

James Cade.

THE

THE TRUE CHRISTIANS *CHARACTER* and *CROWN.*

REVEL. 2. 10.

——*Be thou faithful unto death, and I will give thee a crown of life.*

I Have no ſooner read my Text, but I know you have accommodated it to the occaſion of this time, the Funerals of our deceaſed Brother; whom I may fitly call the *Tranſcript* of it. Whilſt he lived he was the Tranſcript of the former part, even *faithful unto death*; and he is now become the Tranſcript of the latter part, God (no doubt) having given him, as the reward of his faithfulneſs, *a crown of life*. There you might behold him in his ſpiritual ἀγῶν, *preſſing towards the mark*; now enjoying *the price of his high calling*. There running with patience the race that was ſet before him; now entred into his reſt. There, in ſhort conquering, now triumphing; there winning, now wearing the crown. In the former, he went before us, as our *example*; in the latter, he is gone before us, as our *encouragement*:

And it will be our honour and happiness to follow him in both.

The words are part of an Epistle to the Angel (*i.e.* the *Bishop*) of the Church of *Smyrna*; but it cometh open to us, and it will not be rudeness, but our wisdom and duty to look into it, and take out the Lesson. I mean not here to *reveal* the Revelation, or to *unclasp the sealed book*; to *cast* the water of the *seven Vials*, or to make the *Trumpets* give a *certain sound*. The mystical part of this Book I leave to those who love to *see* where they have *no light*, and to look most upon God where he hideth himself from them. My Text is a piece of plain Morality; a business not of the head, but of the heart. Here are no Riddles, unless of love and wonder, that God should twist our duty with our interest, and encourage the short exercise of virtue with everlasting rewards; faithfulness in a little, so it be unto death with a crown of life, which knoweth neither measure nor end.

Polycarpus was the *Angel* or *Bishop* of this Church, as Ecclesiastical History hath inform'd us. See *Euseb. li. 4. cap.* 14, 15. There is extant an Epistle of *Ignatius* to this *Polycarpus*, and another of his to the Church of *Smyrna*, of which *Polycarp* was Bishop. By which it appears of how great antiquity Episcopacy is, being as ancient as the Apostles themselves, whose immediate successors the Bishops most certainly were. *Polycarpus non solùm ab Apostolis eruditus, ἀλλὰ καὶ ὑπὸ τῶν ἀποστόλων καθιστάμενος εἰς τὴν ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος. Euseb. loco citat. f.* 127.

Accordingly the words present you with

1. A Precept,
2. A Promise,
3. The necessary connexion of both.

The first, contains *mans duty*; *Be thou faithful.* The second, *Gods Grace*; *I will give thee, &c.* The third, the mutual relation, and dependance of the one upon the other; *Be thou faithful unto death, and I will give thee a crown of life.*

I begin with the *Precept* (*as you alſo muſt do, if ever you would attain the promiſed crown*) and there are theſe two things in it:

(1.) The *duty* it ſelf, *Be thou faithful.*

(2.) The *extent* of that *duty, unto death.*

The firſt thing that offers to our conſideration is the *duty* it ſelf, which containeth כל אדם the *whole of man*, and conſiſteth in the careful and conſcionable diſcharge of all the reſt. This is *Univerſale Officium*, an Office of univerſal neceſſity and importance. What is ſpoken to this Angel, ſpeaketh to me, to you, and to every one that hath an ear to hear what the Spirit ſaith unto the Churches.

Moſt men are apt enough (if not too much) to read this Leſſon to the Angels of the Churches: To ſay unto *Archippus Take heed to the Miniſtery which thou haſt received of the Lord, that thou fulfil it*; and it is well if they ſay it in ſuch modeſt terms as theſe. They are better acquainted with his duty than their own, and are rigid exacters of it. That burthen which even *real*, much more theſe *metaphorical Angels*, are inſufficient for, they aggravate upon them, and weigh them out their work by the Shekel of the Sanctuary. They muſt be *Angels*, not in name and ſtile only, but in all the meaſures of Angelical Perfection; and wherein they fall, or ſeem to fall ſhort, each man darteth his γίνου πιστὸς *Be thou faithful*, at them; and doth not ſo much admoniſh, as cenſure and upbraid them. *Col.* 4. 17.

But however men may turn the edge of this exhortation another way, yet it is levelled at all; ſpeaketh to as many as deſire and expect the crown, and none may exempt himſelf, or plead a priviledge. Chriſt (as occaſion is) ſaith *aliis alia*, ſeveral things to ſeveral

men; one thing to one, and another to another, according to their various neceſſities and capacities: but this *omnibus & ſingulis*, to all and every one, and whatever his place and ſtate is, he muſt adorn it with *fidelity*.

This is not a meer Evangelical Counſel for thoſe that would be great in the Kingdom of Heaven, that would have crowns more *rich* and *radiant* than their fellows, or not content with *crowns*, would have *coronets* added to them for their ſupererogatory virtue and merit. It is not appropriate to Chriſtians of the higheſt form in Chriſts School, or whoſe place and ſtate giveth them the advantage of ſingular perfection. It is not confined to the Monks Cloiſter and Cowl; to thoſe that live out of the world whilſt they are in it. The *Laity* may not ſhuffle it off to the *Clergy*, nor men of the *active* to men of the *contemplative* life: But it is the duty of all Chriſts Diſciples in common, abſolutely neceſſary to conſtitute them Chriſtians, and to make them capable of being Saints.

It ſaith unto the *Magiſtrate*, *Be thou faithful*: Behave thy ſelf as one that is Gods Vicegerent upon earth, that holds his place, repreſents his perſon, and hath the impreſs of his power: See that thou bear neither the Scepter, nor the Sword in vain; but ſtand up like *Phinehas*, and *execute judgment*, leſt thou fall under the ſtroke of it thy ſelf. See that God and his Honour (to whom thou oweſt all thine) ſuffer no detriment. Reflect thoſe beams of his with which thou ſhineſt, and be in effect εἰκὼν ἔμψυχος, the *breathing Image of God*.

It ſaith unto the *Miniſter*, *Be thou faithful*: Take heed to thy ſelf, and to thy Doctrine. *Be a pattern to*

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the Believers, in *word*, in *converſation*, in *charity*, in *ſpirit*, in *faith*, in *purity*. Shine like a Star, burn like a Seraphim; and think Chriſt hath fixed thee in ſo eminent a Sphere, that ſhouldeſt ſhed thy rays upon all about thee. Watch for thoſe Souls which God hath given thee in charge, as at the peril of thine own; and when thy Lord cometh, let him find thee ſo doing. 1 Tim. 4. 16. Ibid. v. 12.

It ſaith unto the *rich* and *honourable*, *Be thou faithful: Honour the Lord with thy ſubſtance, and with the firſt fruits of thy increaſe*. Thy lot is fallen to thee in a good ground, only be thou careful to cultivate and improve it. Know, God hath given to thee that he might give to others by thee, and if thou embezzle or bury thy Talents, they will only aggravate thy accompt. Thy opportunities and advantages ſet thee nearer heaven, and give thee the capacities of a more *orient crown*, if thou wilt work ſalvation out of them: but otherwiſe they will add precipitation to thy ruin. Thy authority and example are very influential, and thou canſt neither periſh nor be ſaved but in *ſtate*; and therefore in reſpect to other mens ſouls, be *faithful to thine own*. Prov. 3. 9.

It ſaith yet again to the *poor* and *abject*, *Be thou faithful. Faithful, though in a little*: And by how much leſs it is, thy care is more concerned to uſe it well, and to make up what is wanting in ſtock, by a wiſe and faithful improvement of it; like *Zachæus*, ſupplying what he lacked in ſtature by climbing up into a Sycamore Tree. Thou maiſt be zealous for God, though thou canſt not make ſo great a blaze; and moving in a *lower* and *leſſer Sphere*, thou maiſt the better *fill* it. Another ſtands upon *higher*, but thou upon *ſafer* ground; and with

with ſmaller helps and means thou haſt fewer temptations alſo.

Briefly, it ſaith to *every man*, of what *kind*, *degree*, or *quality* ſoever he is, τίνε πιςὸς, *Be thou faithful*: Faithful in thy *general*, and faithful in thy *ſpecial* calling; faithful to God, to man, to thine own ſoul; faithful in all relations and conditions, and in all the actions and offices both of common and chriſtian life: Give *ſuum cuique* to every one his due; to God his due, and to thy neighbour *his*. Attend the place and ſtation wherein God hath ſet and ſettled thee; finiſh the work which he hath given thee to do, and refer the wages to him, who never faileth to pay his ſervants that which he hath promiſed them.

Thus the duty of the Text looks on every man alike, and is his faithful Monitor. He may hear this as
Iſ. 30. 21. a *voice behind him*, ſaying, *This is the way, walk in it, when he turneth to the right hand, and when he turneth to the left.*

One man cannot be as enlarged in his piety, as diffuſive in his charity, as uſeful in his place, as another of greater abilities and opportunities, but he may and muſt be as *faithful* in his meaſure. Some other duties have their peculiar objects and appropriations to times, perſons, places, with the like; but *faithfulneſs* is an ingredient to all, and gives them acceptance. Our Saviour putteth *wiſe* and *faithful* ſervant together, *Matth.* 24. 45. *good* and *faithful* ſervant together, *Mat.* 25. 21. and as he is not a wiſe, who is not a good; ſo he is neither *wiſe*, nor *good*, who is not a *faithful* ſervant alſo. St. *Paul* recounts this as a ſpecial mercy from God to be found *faithful*, 1 *Cor.* 7. 25. and it is the Crown of *Antipas* his Croſs, that he was Chriſts *faithful* Martyr,
Revel.

Revel. 2. 13. He that without this giveth his body to the fire, only taketh Hell by violence, and the firſt *death* conſigneth him only to the *ſecond.*

We call Chriſt Lord and Maſter, and we ſay well, for ſo he is; but it is not enough to treat him with this eaſie formality, and to paſs ſuch cheap complements upon him, unleſs we pay him that *fidelity* which is due from ſervants to their Maſter, and that humble and loyal alliegeance which is due from ſubjects to their ſovereign Lord. God is faithful for his part, πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that hath called you, who alſo will do it.* The Goſpel is *faithful* for its part πιστὸς ὁ λόγος, *This is a faithful ſaying, that if we ſuffer with him, we ſhall alſo reign with him.* Chriſt is faithful for his part, μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, *The faithful and true witneſs*; or (as he is alſo ſtiled) ὁ Ἀμὴν, he that ſaith *Amen* to both. And accordingly thoſe that are, or expect to be with Chriſt, muſt be κλητοὶ, καὶ ἐκλεκτοὶ, καὶ πιστοὶ, *called, and choſen, and faithful*; not called and choſen only (for this every one will arrogate and aſſume, and in the want of other evidence *vote* himſelf ſo) but *faithful* alſo; and herein they approve themſelves called and choſen, becauſe they have obtained mercy to be *Faithful.*

1 *Theſ.* 5. 24. 2 *Tim.* 2. 11, 12. *Rev.* 3. 14. *Rev.* 17. 14.

Yet men are not with more eaſe called and choſen, than (admitting their own conceits) they are faithful too: And, in their ſenſe of it, they are faithful more than enough. So faithful, that they can at once provoke Gods juſtice, and truſt in his mercy, and rely upon Chriſts merits without doing any thing that he commands. So faithful, that they can at once *ſin* and *ſaint* themſelves, and ſecurely expect to be ſaved by him whom they daily crucifie. So faithful, that their

faith

faith removeth mountains, *Mount Sinai* and *Mount Zion* at once, the Law both of *Moses* and *Christ*. So faithful in short, that they can reconcile the most unchristian practices with the faith and affiance of a Christian; the confutation and contradiction of the whole Gospel with hopes and comforts of it; (*i. e.* faithfulness with the greatest unfaithfulness in the world;) and whilst they take Hell by violence of endeavour, take Heaven by violence of usurpation.

Such faithful ones as these the world is full of; who have such a *plerophory* or fulness of faith, that none of the other virtues or duties of Christianity can find room with them; so faithful, that they do onely believe. But this is *Infidelis fiducia*, an *Infidel faith*, faith without fidelity. Which kind of unfaithful, unfruitful faith, hath damned more, than a true faith in Christ his name hath saved; and the more any man believeth with it, the more he may tremble. This faith when Christ cometh he shall find upon the earth, and scarce then be able to beat men out of it. Many shall say to him, even in that day, *Domine, Domine*, Lord, Lord, we are they that have eaten and drunk in thy presence, and thou hast taught in our streets; and if such as we find not admittance and acceptance with thee, who shall? But in all this true faith will be hard to be found; and it is neither slander, nor solœcism to say, that the greater part of the Christian world (in this sense) is *Infidel*.

True faith is that which maketh a man faithful to Christ, and to keep all his commands faithfully (as *Salvian* defined it long since) which maketh us *Christi fideles*, Christ his liege-men, in the same sense that they are called *Regis fideles*, the Kings liege-subjects and servants,

Lib. 3. de Gubern. Dei. p. 70. & l. 4. p. 100.

ſervants, who yield that homage and fealty to him which they owe.

This was *Abraham's faith*, by which he offered up his onely ſon *Iſaac*, and himſelf a whole burnt-offering with him. This was *Moſes* his *faith*, which made him *eſteem the* very *reproach of Chriſt greater riches than all the treaſures of Egypt.* This was the *faith* of the glorious company of the Apoſtles, of the goodly fellowſhip of the Prophets, of the noble army of Martyrs and Confeſſours, which exerted it ſelf in *the ſanctimony of their lives; their ſtrict obſervation of the divine laws; their perſevering in holy actions with patience and hope; their deſpiſing earthly, their prizing and preſſing after heavenly things; their contempt of death; their courage for Chriſt; and all the other inſtanees of an excellent piety and virtue.* Heb. 11. 17, 24, 26.

From this active faith (faith commenſurate to fidelity) they, and all good Chriſtians, are not onely called, but conſtituted faithful: not from that unactive eaſie faith, which maketh men reſt wholly upon what Chriſt hath done for them, without doing any thing either for him, or for themſelves; which leaneth hard upon his Croſs, but doth not take it up; and believeth in, not obeyeth him. This maketh faith a very accountable thing, and well worthy of that wiſdom and holineſs which hath attributed ſo much to it in the Goſpel; as that *by faith we are juſtified, by faith we live, by faith we are ſaved*, *i. e.* by a faith which ſo believeth in Chriſt, as by believing to love him, by loving to adhere to him, and by adhering to him to live and dye in his embraces; which ſacrificeth a man's whole honour and intereſt to the ſervice of Chriſt and his own ſalvation; and thinketh nothing too much that he

can do or ſuffer for Chriſt, who hath wrought ſuch wonders of mercy for him.

To be faithful then (in the notion of my Text) conſiſts not in giving a naked aſſent to the Doctrins of Chriſtianity; not in arrogating and appropriating to our ſelves the promiſes of the Goſpel, or rather promiſing to our ſelves that which the Goſpel promiſeth us not; nor yet in the moſt ſtedfaſt recumbency upon Chriſt, or the ſtrongeſt application of his merits to our ſouls: But it conſiſts,

(1.) *In præſtandis promiſſis*, in *performing of our own, as well as exacting Gods promiſes at his hands.* And as he is faithful that hath promiſed, ſo likewiſe muſt we; we ſtand engaged by our Baptiſmal Vow and Covenant to forſake the Devil and all his works; and we add treachery and perjury to ſin if we do not. We have devoted our ſelves Chriſts faithful ſoldiers and ſervants; and we break both our faith and our oath, and are Renegado's from our Profeſſion if we fight not againſt ſin, the world, and the Devil (much more if we fight for them) under his banner. *Tunc veraciter fideles ſumus, ſi quod verbis promittimus, operibus complemus. Then, and only then, we are truly faithful, when we copy out in deeds, what we covenanted in words, and our life is the counterpart to our profeſſion.* This is συνειδήσεως ἀγαθῆς ἐπερώτημα, that *anſwer of a good conſcience* towards God, 1 *Pet.* 3. 21. when a man can put that Baptiſmal Queſtion to himſelf again, *Abrenuncias?* Do'ſt thou renounce the Devil, the World, and the Fleſh? and his conſcience can eccho to it, *Abrenuncio*, I renounce them all; and he hath renounced his Baptiſm that cannot, and forfeited Gods part of the Covenant, by violating his own.

Gregor. Hom. 29. in Evang.

(2.) To

(2.) To be faithful consists, *In peragendis officiis*, in *executing the duties of our place* and *calling*, and *fulfilling* πάντα τὰ θελήματα, *all Gods wills*; both what Act. 13. 22.
he will have us to do, and what he will have us to suffer; that which is contrariant to our humours and interest, as well as that which is consistent and complyant with them. When we come unto Christ, not only with *Domine salva*, Lord save us, we perish; but with *Domine quid me vis facere?* Lord what wilt thou have me to do? When we go on ἐκ πίστεως εἰς πίστιν, Rom. 1. 17.
from faith to faith; from faith *believing*, to faith *obeying* the Gospel; and whoever believeth but obeyeth not the Gospel, contradicts both himself and it in that very act; for the Gospel teacheth him to acknowledge and believe, that Christ is become the Author of eternal salvation τοῖς ὑπακούουσιν, to them *onely* that obey Heb. 5. 9.
him. Christ must and will have a throne in every soul, where he erects his mercy-seat; and they must submit to his scepter to whom he holdeth it forth; and swear fealty, if they would have their pardon. As they must not make him all *Prince*, so not all *Saviour* neither; but have faith in him as a *Saviour*, fidelity to him as a *Prince*. Otherwise they may vaunt themselves in the specious name and title of *Believers*, but *faithful* they are not.

He onely is a faithful, who is a dutiful servant; who is active in his own Sphere, though not pragmatick out of it. Who when Christ biddeth go, he goeth; come, he cometh; do this, he doth it: and having chosen Christ, leaveth him to chuse all the rest: In short, let Christ give the word, and (as *Cushi* to *Joab*) he boweth the head and runneth. Whatever the instance is, he is Christs humble servant; and

(having learn'd not to dispute, but to obey) saith (as Christ hath taught him both by his doctrine and example) Thus *it becometh us to fulfil all righteousness.* But again,

Mat.3 15.

(3.) To be faithful consists, *In elocandis talentis*, in *putting to use those talents (whether of nature*, or *of fortune*, or *of grace) which God putteth into our hands, not to treasure up, but traffick with, and to occupy, not possess onely.* Even he that hath but one talent oweth God an account of it; and (in an apt proportion) as our receipts are, shall our reckoning be. He was an evil servant, that called God an hard Master, gathering where he had not strewed, and reaping where he had not sowen. Our good God (of whom nothing is to be said or conceived but what is good) requireth no more of any man than he giveth; or no more but the employment and improvement of it. But withall he is an evil and unfaithful, who is a slothful servant; and the talents which he now burieth, shall rise up to his condemnation. God, though he is a bounteous, yet he is not an improvident Master: but he keeps an exact Audit both of our receipts, and of our returns, and if they correspond not, will severely avenge the careless or faithless neglect. Even *Paradise* it self wanted dressing; and the very best gifts and graces of God in us will contract and gather rust, if they be not kept in exercise; and be ready to decay and dye for want of stirring up. God in the mean time giveth us his talents but in trust, to negotiate with for his use and our own benefit; and hath herein made us not *proprietaries*, but *stewards*; and it is required in stewards, *that a man be found faithful.* We may take our Bill and set down *fifty*, where an *hundred* is due: but when

Mat.24. 24.

Mat. 24. 26.

1 Cor.4.2.

when it cometh to be conferred with Gods debt-book, we ſhall be eternally aſhamed and confounded. Once more,

(4.) To be faithful conſiſts, *In ſervandis depoſitis*, in *keeping thoſe things that are committed to our charge*, and *which God will one day redemand at our hands.*

Such for inſtance is, *The calling wherein God hath called us.* For Chriſtianity calleth not men from their calling, but to it, and would conjure them (as it were) within that circle. *Let every man abide in the ſame calling wherein he was called*; abide in it as in his proper place and ſphere, out of which he cannot be ſafe. He that hath a *Miniſtery*, *muſt wait on his Miniſtring*; and he that hath none muſt not invade it. Our condition of life in this world, and our calling to another, may ſtand well together; or rather cannot ſtand, unleſs together. Let *Romes* cloiſtered Monks, under colour of ſingular religion and devotion, embrace an idle and unprofitable life; and thoſe Monks *at large* amongſt us, in pretence to follow the call of Chriſt, forſake their own, and take Satans calling out of his hand, which is to go to and fro in the earth, and to walk up and down in it; yet St. *Paul* cenſureth all ſuch, as walking ἀτάκτως, *irregularly* and *diſorderly*, out of their rank, and beſide the Chriſtian Rule, 2 *Theſ.* 3. 11. Even thoſe that ſuffer the outward exerciſes of Religion (eſpecially Hearing of Sermons, then commending, or confuting them, and doing all the contrary) to eat out the neceſſary duties of their calling (which is not zeal, but a religious kind of ſloth) they alſo offer but the ſacrifice of fools; and they might ſerve Chriſt more acceptably in the ſeaſonable diſcharge of the duties of their ſpecial calling, than in this importunate

1 Cor. 7. 20.

tunate attendance upon those that immediately concern his worship. To live honestly in our calling, is a piece of that faithfulness which we owe to our great Master; not to live idly out of one.

Another of those *Depositа* which are faithfully to be kept is, *That form of Doctrine which hath been delivered to us, or to which we have been delivered.* This St. *Paul* committeth and commendeth to *Timothy*, that he may commit the same to faithful men, who shall be able to teach others also. And thus by a constant succession it is come handed down to us, and we should keep it as the most precious κειμήλιον, the richest treasure on this side Heaven; lay it up (as the Virgin Mother of our Lord laid up his sayings) in our heart, and wear it in effect engraven there. This faith which was once *delivered to the saints (delivered of old, not lately devised, and once delivered, i. e. once for all)* we should earnestly contend for; remember how we have received and heard, and hold fast, and even dye in the defence, if we cannot live in the peaceable enjoyment of it. And this bringeth on

Rom. 6. 17.

2 Tim. 2. 2.

Jude v. 7.

A third and last *Depositum*, no less faithfully to be kept, *viz. faith and a good conscience*, which whoever puts away sinketh and maketh Shipwrack. We are kept by the power of God through faith unto salvation; and therefore should keep this at the utmost peril of our soul. As the doctrine of faith must be kept sacred and inviolable, so likewise the grace of it. We must hold fast the profession hereof ἀκλινῆ, without wavering or warping, either to the right hand, or to the left: and stand unshaken against all the winds and waves of persecution, as being founded upon rock. Even when *crimen nominis sit nomen criminis*,

1 Pet. 1. 5.

Heb. 10. 23.

Tertul. in Apol.

minis, when the meer *crime* of the *chriſtian name* is accompted the *name* of a *prodigious crime*, yet we muſt hold faſt our profeſſion ſtill; truſt in Chriſt ἐμπροσθεν τῶν ἀνθρώπων, *before the ſons of men*: And although they may take away our life, yet let them not take away our crown. Hence we are ſaid by Baptiſm to *put on Chriſt*, ſo as to wear the profeſſion of him uppermoſt; and when at any time we deny or diſſemble our profeſſion, we in effect *put him off* again. Such night-walkers as *Nicodemus*, who come not to Chriſt but under the veil of darkneſs, are only the *ghoſts* of Chriſtianity. For thoſe that in ſtorm caſt *faith* and *good conſcience* over-board to ſave their temporal concerns, and will deny Chriſt rather than themſelves, they chuſe a *miſchief* before an *inconvenience*, commute an *inſelicity* for a *crime*, and to avoid a *faggot* incur *hell fire*.

Pſ. 31.19. *Rev.* 3.11. *Gal.* 3.27.

But enough of the *duty* it ſelf, γίνε πιςὸς, *Be thou faithful*. And before I am well aware I am fallen upon the next particular, *viz.*

(2.) The *extent* of that duty, ἄχρι θανάτε, *unto death*; or as *Clemens Alexandrinus* phraſeth it μέχρι ὠκυτῆς, *to the very laſt gaſp*, even breathing out our ſoul in it. As we muſt run the race that is ſet before us, ſo we muſt run it δι ὑπομονῆς, *with patience and perſeverance*, nor is the crown conſigned to thoſe that contend, but thoſe that overcome. St. *Paul* himſelf triumpheth not when he putteth on his harneſs, but when about to put it off. He knoweth there is laid up for him a *crown of righteouſnes*, but *de reliquo*, *henceforth* only; when he was now a veterane in the Chriſtian Warfare, had already ſpent a long life, and had nothing left but to dye in it.

In Admon. ad Græcos.

Heb. 12.1.

2 *Tim.* 4. 7, 8.

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In Admon. ad Græcos. *Heb.* 12.1. 2 *Tim.* 4.7, 8.

I know most mens assurance is upon easier terms, and of an earlier date.

One fancieth to himself a kind of *fatal decree*, which necessarily attaineth its end though he never set foot in the way thither; and Henceforth there is laid up for him a crown of life. In Gods dark book (by what perspective I know not) he reads his name written, and that with such indelible characters, as all the Devils in hell, all the sins upon earth, cannot blot it out. And now instead of giving diligence to make his election sure, he is pleased at cheaper rates to think it so: So sure, that nothing can resist his happiness, much less reverse his destined bliss. The force of his nativity will carry him to the crown; or God in his own defence must do it, as he would have his eternal counsel made good.

Another having dreamed himself into a state of grace, is securely confident he can never fall from it, and Henceforth there is laid up for him a crown of life. His calling he thinks sure, and then his crown must be so too. He is kept by the power of God through faith unto salvation, and now needs keep himself no longer. He may as well fear that the Heavens themselves should fall, or God himself fall out of them, as he fail of the crown. Unless Gods eternal purpose, unchancheable promise, and almighty power, fail first, he cannot; for they are all engaged in his defence.

A third hath been faithful, and run well for a time, and Henceforth there is laid up for him a crown of life. He looketh so much at the things which are past, that he forgetteth the things which are before; and whilst he thinketh that the strength of his first impulse

impulſe will carry him like an Arrow to the Mark, he falleth down in the midſt of his courſe, like a Bird that is weary of her flight; and ſo is caſt by *Vincenti dabitur, It ſhall be given to him that overcometh.* His zeal perhaps (like a Torch in an high wind) maketh a great blaze, but ſoon ſwealeth it ſelf a way; and when the Bridegroom cometh, his lamp is gone out, and all his vain hopes and expectations with it.

Thus do vain men ſport themſelves in their own deceivings: But God is not mocked. He looks not at beginnings in Chriſtians, but at their ends: and not he that ſtarteth firſt, but he that continueth to the laſt ſhall be crowned. *Ye did run well*, ſaith St. *Paul* to his backſliding *Galatians*, *who did hinder you?* God for certain did not. He carrieth us on to the end, and crowneth us in it, if we draw not back, and drive him from us. But whoever did, they loſt all that they had done, yea and all that they had ſuffered too, and ſtood onely as monuments of their own ruin Let a man have renounced the moſt darling delights, undergone the harſheſt duties and ſevereſt diſciplines of Chriſtianity, have ſuſtained infamies, injuries, and all manner of indignities for righteouſneſs ſake; yet revolting at laſt, defeateth and deſtroyeth all, and himſelf with it. If he will have his old ſins again, he ſhall have the guilt together with them, and that aggravated with folly and ingratitude. *Lot's* Wife, by looking back periſheth in the very Confines of *Zoar*; and God therefore erected her into a Pillar to tell the World, that *relenting Virtue killeth with the recoil.* The latter part of our life, ſupplanteth the former; and God taketh us as he findeth us at his appearing and his coming. *Gal.* 5.7.

If after all, men can attain this Crown better cheap, I envy not their ease: onely, in a case of such high concernment, I would have them careful, that they lose not their soul for a pleasing conceit, and perish *fatally*, whilst they think to be saved *so*. Let the Candidates of so rich and radiant a Crown, be but as perseverant in good, as the Candidates of wrath and death are in evil; let them take Heaven but with such violence as these take Hell, and they cannot miscarry: And do they expect God to deal with them upon greater disproportions? I am sure they serve a better Master, have nobler employments, greater encouragements; a crown that shall last as long as God is God, and run parallel with the ages of eternity; and may therefore more than recompence the services and sufferings of a short life.

Faithful *unto death* then he must be, that would be crowned *after it*; and not unto death onely, but even in and into it also. As he must offer up his body a *living sacrifice* to God, so (if occasion be) a *dying* one too; being ready (with St. *Paul*) not onely *to be bound* (as the sacrifices were wont) but *to dye for the name of the Lord Jesus*: And he is most unworthy of that high and honourable name, who will not take up the most painful and ignominious Cross that weareth the inscription of *Jesus of Nazareth* upon it. This name will plait his thorns into a crown, turn persecution into a beatitude, and the flames of Martyrdom into Bonfires of joy. This will make him sing at the stake like a dying Swan; suffer death with more serenity and satisfaction, than the witty cruelty of his enemies inflicts it; lye down in a bed of flames, as if it were a bed of roses; and having prayed for his murtherers, to fall a sleep.

Act. 21. 13.

Matth. 5. 10, 11.

And

And if the Heathens have thought it diſcreetly eligible to give their life a ranſom for fame or virtue, well may the Chriſtian (who is an Heir of better hopes) do this to eternal and never failing purpoſes: to ſecure Chriſt's honour, his own innocence, and to have Gems added to his Crown. Death herein ſhoots its ſting but to loſe it, and though it kill him, it cannot hurt him: all it can do is but to kill the body, *i. e.* to prevent a more lingring death by the feeble hand of ſickneſs, or old age, and to cure it of thoſe diſeaſes which kill with equal certainty, and greater torment. And for the Soul (which is the better part, if not the whole of man) it knocketh but off its chains and fetters, and reſtoreth it to it ſelf, and to God that gave it. Thus whilſt we ſeem to love God better than our ſelves, we never love our ſelves ſo well as in this very act; for if in love and loyal duty to God we lay down our life for him, he will give it us again, and a crown of bliſs and immortality together with it.

And here, paſſing over from the *precept* to the *promiſed reward*, I might (if I had affections and expreſſions anſwerable to the matter in hand) rap both my ſelf and you into St. *Paul*'s Extaſie, till we were even loſt in it. But theſe are ἄῤῥητα ῥήματα, *unſpeakable words*, (as St. *Paul*, by a pretty ſeeming contradiction, calls them.) All the tongues of men and Angels are here too ſhort; or, if they could ſpeak, who could hear? 2 Cor. 12. 4.

It ſhall ſuffice to give you a *tranſient glimpſe* of this Crown, ſo far as may incourage your fidelity and conſtancy in God's ſervice; and not the leaſt glimpſe of it, but will make all the labours and ſufferings of this life vaniſh in the compariſon.

A *Crown* then it is; and what can be ſaid or conceived

ved more and greater? *Exerce ambitionem tuam*, ſet thy utmoſt ambition on work, thou man of deſires; here is that which will fill all the appetites of it. The moſt towring thought riſeth no higher than a Crown, or onely to ſet one Crown upon another: and were other Crowns accumulated 'till they reached to this, they would caſt down themſelves before this *crown of life*, this *crown of glory*, which fadeth not away. Within the compaſs of this crown meets all that *Religion* or *Reaſon* calleth the chiefeſt good: as ſo many orient jewels in this crown, there is *perfect knowledg*, *perfect holineſs*, *perfect peace*, *perfect love*, *perfect joy*; and, which is the *crown* of this Crown, *here is God All in all*. The Woman in *Revel.* 12. 1. hath a crown of twelve Stars upon her head: but were all the Stars united into one Conſtellation, and ſhould diſhevel all the pride and glory of their beams, it would not equal the glory of this Crown, but be as a dark and opacous ſhadow to it.

1 *Cor.* 15. 27.

Through the light and luſtre which this *crown* will ſhed upon us, all *faithful* Chriſtians (according to the promiſe of our Saviour, and the correſponding predictions of the Prophets) *ſhall ſhine like the Sun in the Kingdom of their Father*, even as *the brightneſs of the Firmament, and as the Stars forever, and ever.*

Mat. 13. 43. *Dan.* 12. 3.

Should our now deceaſed Brother from under this *crown*, ſee what ſcuffling there is for Crowns and Scepters (thoſe fine gay guilded *Nothings*) here below, he would look upon it with ſuch becoming ſcorn, as a Philoſopher upon Boys ſcrambling for ſhells of Nuts, and fiercely contending for tinſel gayeties of no greater value.

The

The richeſt of theſe crowns κεφαλαλγίας ὸυ ἀπαλλάττει, cannot keep off, or cure a fit of the head-ach; but within the circle of *this Crown* cometh neither ſorrow nor pain. *Plut. de Tranquill. animi.*

The glory of theſe crowns, *dum nitet cadit*, whilſt it glittereth, falleth and breaketh; maketh a blaze like a Meteor, then ſhooteth, and dyeth out; but this crown onely burniſheth with the wearing, the maſſy glory whereof, no time, no eternity impaireth.

Theſe crowns at beſt are more honourable than happy; ſit heavy upon the head which they ſeem to adorn; and whilſt they ſparkle with Diamonds, are ſtuffed with thorns. But the joys of this Crown equal the glories of it; with their *crowns* the Saints have *harps*, and free from all inward and outward diſtractions, do nothing but in conſort with the Angels, ſing ſoft *requiem's* to themſelves, and triumphant ſongs of joy and praiſe to God and to the Lamb, who is bleſſed for evermore.

Thus is Chriſtianity *certamen, ſed bonum*, a fight, but a good one: whilſt Kings have uſually their Crowns *croſſed*, the faithful Chriſtian hath his *Croſs crowned*; and that weight of glory which this Crown hath in it, may make all the labour of duty, and preſſure of the Croſs, mere eaſe and delight. Let *Atheiſts* and *Epicures* look upon the Divine life but as a *zealous frenzy*, ſuch as hath no real object, nor ſolid fruits, and ſcorn or pity the ſtrict Profeſſours of it, as men ſoberly and gravely beſide themſelves; and erect in their own fancies, a kind of Spiritual Bedlam for them. Yet theſe fools for Chriſt, will be found the onely wiſe and happy men, when Hell ſhall be no longer a *painted Fire*, nor Heaven a *fools Paradiſe*; but weeping, and wailing

ling ſhall put ſcoffing out of countenance, and the ſcorner's chair become more uneaſie than *Phalaris* his Bull; they that ſate in it, ſhall gnaſh their teeth, and become their own Tormentors, to ſee thoſe religious ſneaks crowned with majeſty and glory, whom they had ſo much derided and deſpiſed.

Why then, *Opus deterret? mercedem vide.* Doth the *work* affright you? conſider the *reward.* If the way ſeemeth irkſome and unpleaſant, the end is bliſsful and happy. Look not upon what you are called to do and ſuffer, but beyond both to the glorious reward, and faint if you can.

μνήμη δικαίων μετ' ἐγκωμίων. *Pro.* 10. 7. *Sept.*

AND now what have I been doing all this time, but preſenting our *deceaſed Brother* before you? In ſhewing what you ſhould be, I have only ſhewed what he was; and in ſhewing what you ſhall be, I have ſhewed what he is: And by a meet application of generals to particulars you may read it over in him.

We live in an age wherein we may too truly complain with the Pſalmiſt, *The faithful are periſhed from the children of men:* and out of that ſmall remnant which was left, we have now loſt one, that might have ſtood for a great many. A *faithful man*, and a *faithful Chriſtian.* One that (according to the

Pſ. 12. 1.

the impreſs of that Company, to which he was a good benefactor) *weaved truth* with *truſt*, and in ſo cloſe a *web*, that nothing could divide betwixt them.

He was *faithful to God*, and to the intereſts of Religion. A man of a ſober piety, and well tempered zeal. One that affected Religion for it ſelf, leaving the empty pomp to thoſe that blaze more, but burn leſs; and was content to be, what they deſire to ſeem. That talkative Religion, which ſpendeth it ſelf in hearing much, ſpeaking more, and doing nothing, he was not emulous of; but of the active and operative; and inſtead of ſpeaking great things, did live them. Whilſt others were carried about with every wind of Doctrin, he held faſt the Profeſſion of his Faith, and died in the Communion of that Church in which he was born, and did the publick Worſhip reputation by his conſtant and regular attendance upon it.

He was *faithful to the King*, as every man that is faithful to God muſt and will be; for Chriſtianity hath adopted Alliegeance into the Family of Religion, twiſted piety with loyalty, and owneth no man as a good Chriſtian

ſtian who is not a good Subject alſo: and ſuch therefore was he. One that ſubmitted himſelf to every ordinance of man διὰ τὸν κύριον, *for the Lords ſake*; and ſerved the King with as much earneſtneſs and diligence, as others oppoſe him.

He was alſo *faithful to his neighbour.* One that did affirm truth, perform promiſes, keep contracts, that was humble, peaceable, juſt, merciful; that obliged all, injured or offended none; and if all were like to him, the word of a Chriſtian might be, as of old it was, the greateſt ſolemnity of ſtipulation in the world. He was none of thoſe half-faced Chriſtians that claſh the two Tables one againſt another, and break the ſecond with the firſt; who ſet up the duties of piety for a blind, that they may violate thoſe of juſtice and charity more ſecretly and ſecurely. He was none of thoſe that make long prayers the preface to devouring of Widows houſes, and faſting twice a week the cover for their diſhes full of extortion and exceſs. None of thoſe in ſhort that ſue out a divorce betwixt piety and probity; and when they are leſs than Heathens, will be more

more than Chriſtians. Though he could not make our Saviour's challenge, *Which of you convinceth me of ſin?* yet good old *Samuel*'s he boldly might, *Whoſe oxe have I taken? whoſe aſs have I taken? or whom have I defrauded, or oppreſſed?* and all that knew him would be his compurgatours. Trace him through all relations and conditions (and there are few which he paſſed not through amongſt you) and you will ſcarce find a *ſtain*, much leſs a *blemiſh* upon his memory.

And as God (who to encourage virtue, oft-times giveth it the earneſt of its reward in this life) had raiſed him to a conſiderable height: ſo he did not look from that height with ſcorn on thoſe below him, but only ſhed the influences of it with more advantage upon his *friends* and *relations*, to whom he was a common *ſtore-houſe*. And if it be a piece of groſs infidelity not to provide for a mans own; it muſt be a piece of exemplary Chriſtianity to provide ſo well for other mens: for which cauſe I doubt not but God hath given him *a place and a name better than that of ſons and daughters*. Iſ. 56. 5. And for thoſe that have ſuſtained ſo great a loſs in him, God

for his sake will be ready to supply it out of his own Fulness; and they have one friend more in heaven, though they have one fewer upon earth.

But though his goodness was thus diffusive to his friends and relations, yet it was not confined to them. As the bowels of many poor blessed him whilst he lived, so he hath besprinkled all places, to which he related, with some dews of charity at his death.

And as he did wisely and faithfully employ that Talent of wealth which God had entrusted him withall, so likewise did he employ all his other Talents of parts, and power, and practical prudence (whereof he was a great Master) to their proper ends and intents; whereby he became singularly useful in his place, yea κοινὸν ἀγαθὸν, a *common good.* And as the whole City did partake the influences of his industry, authority, and fidelity, so this Parish above all, whereof he might justly be called the *Publick Parent.*

And now nothing was left, but that he should be faithful to himself and his own soul: and (knowing this to be his interest, as well as his duty) herein he exercised himself,

ſelf, *to have always a conſcience void of offence towards God, and towards man.* He regulated his affections, moderated his paſſions, reſtrained his members from being weapons of unrighteouſneſs, and kept himſelf unſpotted from the world. In fine, ſo had he governed the whole courſe of his converſation, that as nothing infamous or ſcandalous appeared to others, ſo his own conſcience did not accuſe or upbraid him; but humbly acknowledging his other defaults and defects, he bleſſed that Grace which had preſerved him from the groſs pollutions of ſin; and though he had (as all have) more than enough to ſpeak him frail man, yet nothing in the leaſt to debauch him either into Beaſt, or Devil.

But becauſe it is the laſt Act which crowneth all the reſt; As living, ſo dying he retained his integrity; and his Graces ſhined moſt when he was about to ſet; and his *light* increaſed, not his *ſhadow.* Then you might behold conſpicuous in him a patient ſubmiſſion under Gods mighty hand, an humble reſignation to the Divine Will; and a truly Chriſtian deportment in all. You might behold much pious devotion, ardent zeal, heavenly,

venly delight, ſtedfaſt hope in Gods mercy diſcover themſelves, and make him ſhine through the Cloud. In token that heaven was his center, the nearer he came, he moved the faſter towards it. And therefore he was frequent in communicating the Holy Euchariſt, as the antepaſt of it, and the *Viaticum* of eternal life. When ſcarce able to ſpeak, he would yet ſpend his dying breath in exhortations and admonitions to thoſe about him, and was willing therein to give up the Ghoſt, that he might be *indeed* faithful unto death.

Thus lived, thus dyed our *faithful friend* and *brother*. And now no man will make queſtion but God hath given him the *crown of life*, who is not either an Infidel himſelf, or believeth God to be worſe than one. If God be faithful, *i. e.* if God be God, ſo good and faithful a ſervant as he was, muſt be entered into his *Maſters joy*. I leave him therefore to the enjoyment of it, and leave you to the imitation of ſo excellent virtue, till God (in his own due time) ſhall crown you with him, and both you and he ſhall be forever with the Lord.

FINIS.